

# Religious Intelligencer.

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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## JUBILEE IN LABRADOR.

The labours and sacrifices of the United Brethren, for the spread of the Gospel, have for a long period excited the attention of the Christian world. Their exertions, in Labrador, particularly, have been almost without a parallel, and in reflecting upon missionary trials there is no place to which the mind more readily turns, than to this inhospitable country, where the Moravians have been labouring for more than fifty years. Shut out in a great measure from intercourse with the world, they depend for their supplies upon a vessel sent them once a year, and which through the goodness of God has never disappointed their hopes, although the navigation of that northern ocean is peculiarly hazardous. There are sixteen missionaries at three different stations; one of which is NAIN, formed in 1771; Okkak, 1776; Hopedale, 1782.

On the 9th of Aug. of last year, 1821, the Jubilee of this Mission was celebrated with much gratitude and joy. The Brethren's ship, the *Harmony*, came to anchor at Nain, on that day, which was the very day of the month, when, half a century before, in the year 1771, the first ship arrived at Nain, with Fourteen Brethren and Sisters, to begin the Settlement at that place. This Jubilee was observed at each Settlement, with thankful adoration of the good Providence of God, that the ship annually sent to the Mission had sailed to and fro in safety, during this whole period, though exposed to peculiar dangers in those dreary regions, from storms and ice, and amidst rocks and dreadful fogs. Of the spiritual blessings bestowed on the Mission, the Brethren write—

"Surely we have the greatest encouragement, by the consideration of what our Lord has effected by it during these fifty years of the existence of the Mission in this country, where formerly darkness and death reigned. Truly it might be said of the Esquimaux Nation, that they sat in the shadow of death, under the cruel bondage of Satan; but God our Saviour has wrought deliverance, and brought many of them into the glorious liberty of the children of God. Many are already among the saints in bliss, praising Him with eternal songs for their redemption by His blood."

This celebration of the Mission Jubilee was enlivened by the unexpected visit of His Majesty's Sloop, the *Clinker*, Capt. W.

Martin, sent by the Governor of Newfoundland to survey the coast, and expressly to visit the Settlements of the Brethren. Captain Martin manifested the utmost kindness to all; and entered, with feeling, into the concerns of the Mission. To the great delight of the Esquimaux, he decorated the Sloop with fifty flags of different nations, in celebration of the Mission Jubilee. This visit has given confidence to the Brethren; and has silenced a malicious report, spread among the Southern Esquimaux, that the Governor of Newfoundland meant to destroy the Mission.

The Esquimaux are manifestly profiting by the Gospels and Epistles, which have been lately, one portion after another, put into their hands. Their minds are much enlightened thereby, and they are evidently growing in the knowledge and grace of Christ. The Schools are more diligently attended; and the Children read the Scriptures to such of the adults as cannot read themselves. In gratitude for so great a benefit, they have made contributions of seals' blubber—some a whole seal, others half a seal, and others such pieces as they could afford—which yielded 30 gallons of oil, the value of which has been presented to the British and Foreign Bible Society.

The state of the different Settlements, in August, was as follows:—

At *Nain*, in the last year, 5 Adults and 6 Children had been baptized—4 received into the Congregation—3 admitted Candidates for baptism—and 6 made partakers of the Lord's Supper. The Congregation consists of 172 persons.

At *Okkak*, a new building was finished on the 30th of May, 82 feet by 30, and 30 high; half fitted up as a Church, and the other half a Dwelling-house—13 Adults had been baptized, and 10 admitted Candidates for Baptism—12 had been made partakers of the Lord's Supper, and 3 admitted as Candidates for participation—8 Children had been born—4 persons departed this life in the faith—5 removed to the Settlement from among the Heathen—and one Young Woman had returned to her heathenish connections.

At *Hopedale*, on the 25th of March, a day of distinguished blessing, 5 Adults were baptized, 2 admitted to the Holy Communion, 4 received among the Candidates for Baptism, 1 Youth received into

the Congregation, and 4 who had been excluded were re-admitted. In the year, 7 Children had been born, and 5 persons died. The Congregation consists of 151 persons—being 73 baptized Adults, of whom 51 are Communicants; 60 baptized Children, 9 Candidates, and 9 yet unbaptized.

### TRAVANCORE.

CHURCH MISSIONARY SOCIETY.

*Report, by the Rev. James Hough, of the State of the Mission.*

(Continued from page 501.)

I should remark here, on that part of the above conversation which relates to the alteration of the Customs and Mode of Worship in the Syrian Church, that the Missionaries have never made any reference to the subject. Greatly as it must pain them to witness so much superstition and unmeaning ceremony among this interesting people, they have, as yet, with great wisdom and delicacy, refrained from interfering, in the slightest particular, on sacred matters. They are respected so highly by the Metropolitan and Catanars, and their suggestions on temporal affairs are adopted so readily, that, were they to express their wish to have a part of the Syriac Prayers translated into Malayalim, I have no doubt but that it would be done: but they are too prudent to act with precipitation, or to take upon themselves the responsibility of so important a step. At present they are expending their time and strength in preparing the people's minds for the reception of truth; content to shew them the light by degrees, as they appear ready to receive it.

It may be further observed, that many, if not all the Catanar's Prayers, to the translation of which the Metropolitan would object, are such, as it would even be desirable to preserve in Syriac: for they are addressed chiefly to the Virgin Mary; and would tend to confirm the people in error, rather than enlighten their minds and brighten the flame of true devotion.

After this interview with the Metropolitan, Messrs. Bailey and Baker accompanied me on an excursion into the interior, in which we visited five Syrian Churches; viz. Neranam, Cheganoor, Callucherry, Puttengave, and Mavelicary. We held long, and, in more cases than one, interesting conversations with the Catanars, of whom there are five or six to each Church. The generality of them are ignorant of the most remarkable Historic Facts record-

ed in the Sacred Volume, and much more so of the plainest doctrines of the Christian Faith. They evinced, however, a most docile temper; and submitted to be catechised, with the humility of children, for upward of an hour together.

One of the Catanars at the first Church which we visited, Neranam, is an intelligent, and, from what we could learn, a good man. He answered every question asked him, the last of which was, "Is it enough to say that we have Faith in the Lord Jesus Christ?" His answer to this question was remarkable, considering the general character of the Catanars for ignorance and the recluse regions which they inhabit—"No: our works must shew our Faith to be true." On hearing this, we looked at one another with the smile of satisfaction, to find so correct a knowledge of this fundamental article of Christianity illumining these romantic but benighted abodes.

By looking over the rest of the questions proposed, the Committee will be able to form a better idea than could be given them in any other way, of the intelligence of the Catanar of Neranam, who answered most of them without hesitation; and also of the ignorance of the rest, very few of whom could answer more than one or two, and those few replied to no more than five or six. It ought, however to be mentioned, and the fact will tend to confirm the wisdom, and justify the pains and expense, of sending Missionaries to these interesting people (if indeed the measure required justification,) that the Catanar of Neranam, derived his information from one of your Missionaries, Mr. Norton, of Allepie, with whom, I afterwards learned, he lived for a twelvemonth. What then may we not anticipate, some few years hence, from the residence and united labours of three other good and active men in the midst of the Syrian Churches!

The morals of the Catanars are as low as their knowledge. This was to be expected from their ignorance of the Divine Commandments, and also of the motives to holiness with which the gospel abounds. Their worst passions, being thereby without any moral restraint, were, in consequence of the celibacy of the Catanars, but too easily inflamed. Colonel Munro saw the evil tendency of this custom; and, since it is not contrary to the Canons of the Syrian church for the Catanars to marry, he endeavoured to remove the fruitful cause of their immoralities, by encouraging some of them to enter the matrimonial state: he succeeded in a few instances:



and the Missionaries are adopting the same plan with increasing success, and that with the entire concurrence of the Metropolitan; who, to encourage the practice, has done some of the Catanars the honour of performing the marriage ceremony himself. Many other vices prevail among the Catanars as well as the people; but, with all their faults, they confess their conduct to be sinful, and acknowledge the broad distinction between good and evil. This is quite an anomaly in this idolatrous land, and may well encourage the best hopes of the friends of the Syrian Church in Malabar. We desired to see the Wives of the married Catanars, for the purpose of shewing our approbation of the step which they had taken: some of them came to the Church, and others waited at home to receive us. And, here again, was observable a striking difference between the Syrians and their Heathen Neighbours: the houses of the Syrians being neat and clean: while those of the Heathen are always dirty, and to all appearance comfortless.

The Missionaries are establishing Schools wherever they can: and we looked at what they were: but every thing is, as yet, in its infancy. The Syrians themselves will lend scarcely any pecuniary aid, even to this laudable and beneficial object: they are willing, however, to assist in any other way; and appear to be thankful for the instructions offered them.

Upon the whole, then, low as the Syrians are sunk in ignorance and vice—and the fact cannot be denied, and ought not to be concealed—they, nevertheless, present a more promising field for Missionary Labour than any other caste of Indians: for, in their sense of right and wrong, their confession of ignorance and avowed desire for instruction, their reverence for the Word of God and implicit acquiescence in its authority, the Missionary finds a soil to work upon, which perhaps in this country is no where else to be had.

It is happy for the present Syrians, that they have three such men as Messrs. Bailey, Penn, and Baker, among them; and not a few seem capable of appreciating the blessing. They appear to have won the confidence and love of the Metropolitan, Malpan, and all about them; and I will venture to say, from what I saw and heard, that the Committee may place entire confidence in their wisdom and discretion, to use with advantage the influence which they possess.

After a pleasant, and, I trust a profitable week, spent at Cotym and its vicinity, I set

out in company with Mr. Fenn for Cochin.

But I cannot take leave of the Metropolitan without noticing his parting request. Pressing my hand with paternal affection, he desired, with apparent emotion, that I would remember him in my prayers. And on mentioning this to one of the Missionaries, he informed me, that the Metropolitan often spoke with them on the importance and necessity of prayer, with tears in his eyes. This fact needs no comment from me.

At *Cochin*, there is much to interest the devout and benevolent mind, and the place would furnish full employment for one or even two active Missionaries. The Missionaries at Cotym come over alternately every week; but it may be questioned whether the little which they are enabled to do during their short stay, compensates for the interruption which their visits hither occasion to their important labours among the Syrians. The Jews alone would occupy much of a Minister's time and attention; while the Dutch Inhabitants, many of whom understand English, and the five or six English Gentlemen resident there, would compose a respectable Congregation: about fifty were at Church the Sunday I was at Cochin. But the more appropriate sphere of action for a Missionary would be, the Native and Country-born Portuguese Population, both of which classes are very numerous. The Missionaries have established an English School in Jew Town, and a Malabar School in the Fort; which must be as much as they can attend to. *But what are they among so many?* There is another English school in the Fort, established by the late Chaplain, and handsomely endowed by charitable contributions. Once, this was a good school; but is now going to ruin for want of an active Superintendent: were an English Missionary stationed here, there is little doubt but that it would be placed under his care. When I say, an English Missionary, I mean a Clergyman of our Church; for even the Dutch Inhabitants would prefer him to a Minister of their own country: and it should be borne in mind, that it would be inexpedient to send any Missionary to Travancore who had not received Episcopal Ordination: The Syrians indeed, would not recognize him as a Minister: and they carry their objections so far as to deny the legitimacy of the Baptism which such an one administers.

Mr. Fenn accompanied me to *Alleppe*,

where we found not a little to interest us. Mr. Norton is active and zealous in the discharge of his important duties, and appears to have the prosperity of the mission at heart. Considering that he has laboured the major part of his time alone, and that, before the arrival of the gentlemen at Cottom, his attention was frequently divided between the Syrians, Cochin, and Allepie, it was gratifying to see how much had been done. He has built a neat and spacious church; and there is a good prospect of a respectable congregation assembling ere long within its walls. He baptized, on the 10th of December, six adults and eleven children, which were the first fruits of his labours. He has three services every Sunday, one in English and two in Malayalim: at the English, he has from 20 to 30 hearers, and at the Malayalim, between 60 and 70. He is studying Portuguese also, for the benefit of the native Portuguese population, which is extensive; and many of them are desirous of having divine service performed in their own language. There are two schools; in one of which are taught English and Malayalim, and in the other Tamul. Hitherto Mr. Norton has not been successful in his English master; but he has an active and intelligent young man with him now, who has, in a very short time, greatly improved the school; and when he takes charge of it altogether, no doubt it will assume a still more respectable appearance. Mr. Fenn examined the Malayalim scholars, and gave me a favourable report of their progress; while I exercised the Tamul boys, and thought their proficiency as great as could be expected, considering the short time they have been at school. Mr. Norton intends to increase the number of native schools; and, as his attention will in future be less divided than formerly, he will be able to execute his plans without interruption.

Many towns might be pointed out in Travancore as eligible missionary stations, had you missionaries to send; but Trevandrum appeared to me as standing next in importance to Cochin. Within a circumference of nine miles, the inhabitants are estimated at fifty thousand; and the gentlemen there, of whom there are generally nine or ten, would be glad of a clergyman. The Rannee, who resides at Trevandrum, has uniformly acted with great liberality toward the different missions in Travancore; and there can be no doubt of her extending her encouragement to every missionary, who shall behave with becoming prudence.

In this Report, I expect you will find no

information in addition to what you already possess through the missionaries residing at Travancore. But, as I have mentioned only what I heard and saw, it may be satisfactory to the Committee to find the statements which they have formerly received, corroborated by the observations of a visitor to the missions. The pleasure which I experienced on the spot was far beyond what I had anticipated: for though, as stated above, the Syrians are greatly degenerated, yet the efforts so liberally, judiciously, and in some instances already successfully making, to raise this ancient church from the dust, and the disposition which many of the people manifest for improvement in every respect, are surely encouraging signs, and gratifying to the best feelings of the Christian heart.

#### *State of the Mission at the close of 1821.*

Mr. Hough's Report gives a view of the mission at the end of 1820. The following extracts of an animated letter from Mr. Fenn to the Secretary, present an encouraging picture of its state at the close of last year.

The mission is settling, and I think solidly. All our plans are going on, though much slower than we could wish. Mr. Baker has increased the number of schools considerably. The college keeps up its numbers; and I am thankful to say that the desire of learning by no means decreases. I allude principally to the younger students; such as have been admitted since I came; they all have the idea that they must spend several years in study, and acquire real learning; and are pleased with the thought.

The capabilities of the mission are great—very great. Under efficient superintendence, the college would, in a year or two, attain great and deserved celebrity.

Do not say that I am sanguine in my expectations. Consider, my dear sir, how the matter stands. There are thirty schools, and upward; containing more than 800 youths. There are besides, a grammar school containing 40 more, and the college. Among such a number, it will be reasonable to expect that there will be some of more than ordinary talent; and we, who are on the spot, could with ease point out twenty, who would do credit to any tutor and to any instructions. We fancy we see those among our pupils, who discover a likely talent for mathematics; we are more confident of others having a peculiar talent for the acquisition of languages; and we can still more confidently answer for their docility of character and thirst of knowledge.



Besides, is it not remarkable, that such a close, and apparently indissoluble union should subsist between us and the Metropolitan—a man of remarkable wisdom, dignity, judgment, and humility!

With regard to the Hebrew, Arabic, and Syriac languages, with proper assistance they would be soon obtained. With the verbiage and idiom of the Syriac, some are admirably well acquainted: in its etymology and grammatical niceties, lies their deficiency. There is a remarkable desire among all the Malpans to study Hebrew, and they are receiving instruction from Moses Sarphati. The way to the acquisition of Sanscrit is now open, and many are plodding in it, and some, if it so please God, will succeed most honourably.

You know, my dear sir, that the college has fallen more immediately to my share. No man is permitted to criminate himself; and therefore, perhaps, I shall be excused saying more than that if the committee send out a person properly qualified, they will, in a year or two, hear of a change which will at once delight and astonish them.

But pray, my dear sir, remember that it is "mind" which is most wanted: a cultivated, sanctified, and directing mind. Consider the expense of the mission. Consider the colleges whence those men issued who visited these shores some centuries ago. Consider the number and the respectability of the Christians, all of whom look to you. At the lowest computation, I speak with great confidence, there are 15,000 families. Fifteen thousand FAMILIES! and there is not a man, woman, or child, but would come to Cotym on being directed so to do. It is a miracle, and the most astonishing one that I have ever met with. Do, pray do, afford them the help which they need, and which they deserve.

Mr. Bailey and Mr. Baker are both out visiting the churches. We enjoy delightful peace, and holy and constant communion, and do anticipate the glories of heaven. My colleagues are full of zeal, and seem to receive every day fresh ability for their work, and rejoice in it more and more.

#### MISSION IN CEYLON.

*From the Missionary Herald.*

##### JOINT LETTER OF THE MISSIONARIES.

[This letter is dated May 30, 1822. It begins with a statement of facts relative to the ill health of Mr. Woodward, his voyage to Madras and Calcutta, for its restoration; and the series of kind providences, which

attended him. These were sufficiently noted at p. 172, of our last volume. Mr. Woodward arrived at Jaffna, with improved health, on the 16th of January.—The letter then adverts to intelligence just received, confirming a report which had reached them some time before, that their "beloved friend and patron," Dr. Worcester, was no more in this world. "This intelligence," say they, "has filled our little circle with mourning. We all had the happiness of being personally acquainted with this friend of the heathen; and we have all heard him plead with the Angel of the covenant for them, and also for those who had left kindred and home for their sakes. But we bow in silence to Him, whose ways are in the deep, and in whose sight the death of his saints is precious."

Mr. and Mrs. Richards have been called to part with their little daughter, who died on the 31st of December. On the day following, she was buried by the side of Dr. and Mrs. Scudder's infant, and near the remains of Mrs. Poor. Some new symptoms had excited fears, that the dissolution of Mr. Richards was not far distant.—The letter proceeds:]

##### *Bible Societies formed by the Heathen and others.*

Of the cause of Christ in general in this district, we rejoice in being able to speak with encouragement. At the commencement of 1821, a Tamul Bible Society was formed in Jaffnapatam, consisting mostly of native Christians; and on the 17th of November, one of the same description, composed almost entirely of heathens themselves, was formed at Mallagam, which lies nearly in the centre of the parishes under our care. These two associations pay an annual subscription of several hundred Rix dollars for the spread of the word of God in their own language. It cannot be supposed that men, whose system of religion is condemned by the principles of christianity, could contribute to the circulation of the Bible from proper motives; but, whatever be the object, we rejoice in the belief, that the example may do some good, and that the habit of giving to such an object, however small be the contributions, may be instrumental of the happiest results.

On the last day of the year, a Branch Bible Society, auxiliary to the Colombo Bible Society, was formed at Jaffnapatam. In this are united Malabars, Portuguese, Dutch, English, and Americans. The formation of this society was the most interesting event we have witnessed in this place.

Sums, amounting to 1,200 Rix dollars annually, were subscribed, and an interest was excited, which we trust will not soon subside. By the well directed efforts of these societies, we cannot but hope that light will spring up and knowledge be increased.

[Some schools, which had been suspended for want of funds, had been resumed. The *spasmodic cholera*,—that dreadful scourge to the native population,—after having swept away thousands, had nearly ceased its ravages. Sunshine had returned after the storm; and quietness after a season of general confusion and alarm. The schools, which had been deprived of half their scholars, were again filled; and the congregations attending on the public preaching of the word, had, in most cases, become as in times past.—The following paragraphs should not be abridged.]

#### *Preaching the Gospel.*

We feel confident that there never has been a time, when we could more emphatically say, "knowledge is increased." After the more regular services in the forenoon at our stations, on the Sabbath, six missionaries, three native preachers, and fifteen or twenty of our most forward boys in the boarding schools, whom we generally "send forth by two and two," are able to go into villages, fields, streets, and from house to house, for the purpose of preaching the Gospel, or of reading tracts, or extracts and portions from the Scriptures; and, as many of the places at which we preach are previously appointed, we not unfrequently have small congregations.

The method of spreading the Gospel, by sending our boarding boys to read to the people, has become interesting and greatly useful, as it not only enables us to communicate the truth to hundreds in a day, who must otherwise remain uninstructed, but at the same time teaches our boys to defend the Christian religion from all the false accusations and vain objections brought against it by the heathen. Nor is it less interesting to state, that the females which have joined our church, seem to take a lively interest in the cause, and often seek opportunities, by going to different houses, of communicating truth to their own sex, and are sometimes successful in persuading a few to break away from their former customs, to go to the house of worship, and to listen to a preached Gospel.

Besides these methods of spreading the knowledge of salvation through Christ, we have taken tours, in which we have visited

most of the parishes in the district, and some of the neighboring islands. On these tours we spend as much time, as circumstances render proper, always taking our supplies with us, as it would be altogether imprudent to depend either upon the generosity, or the compassion of the people; and even if we could, their scanty store would not always afford our necessary food. It is our grand object to preach the Gospel to every creature wherever we go, and to declare as may be best suited to the hearer the whole counsel of God.—It is hardly necessary to add, that our opportunities for a judicious and profitable distribution of tracts and books, are very numerous; and it is matter of deep regret that, through the failure of our printing establishment, and of funds, we are, in this respect, very much embarrassed.

#### *The Boarding Schools.*

By some of the above remarks, you will understand that our boarding schools still continue to be a source of great encouragement. We have recently commenced a school of this description, at Manepy, so that we now have one at each station. Perhaps it may be thought by some, that we are forsaking the more appropriate work of a missionary, and confining our attention too much to the education of these children and youth. But it should be distinctly understood, that the care and instruction of these schools devolve, in a great degree, on the females of our mission, assisted by natives; and though domestic duties may prevent them from labouring, to any great extent, among the people, they may in this way be very useful to the cause.—In these schools, much religious instruction is daily given, and all possible care is taken to keep the scholars from the contaminating influence of heathen customs. The change effected in the habits of these children, by the discipline of a few days only, is exceedingly interesting, and the number from these schools who have been added to our church, sufficiently proves, that the moral influence of such discipline is most happy in its effects.

#### *Admission to the Church.*

In some of our former letters, we mentioned the hopeful conversion of two girls in the boarding-school at Tillipally, and also that some other individuals gave evidence of a change of heart. On the 21st of December, these girls, Miranda Safford and Mary Poor,\* and the hired man of Mr. Richards, Daniel Smead, were admit-

\*The original names of these girls were Chelly and Mariel.



ted to the church. One of the girls and the hired man received the ordinance of baptism; the other, being from a Roman Catholic family, had been previously baptized. These two were the first females we have received to our communion from among the heathen; and as they have made considerable progress in reading, and in a knowledge of the word of God, as well as in many things of less importance, we cannot but hope they will be made a great blessing to many of their own sex.

A boy, named S. B. Gautier, belonging to the boarding-school at Panditeripo, has also been admitted to our church. For some months past there have been favorable appearances at Oodooville. Some individuals connected with the station, and two or three in a neighbouring village, expressed great anxiety for the salvation of their souls; and there was encouragement to hope, that five or six would eventually be added to our church. In these hopes we have not been entirely disappointed. Four of the number, the instructor of the boarding-school, one male and one female domestic, and a woman in the neighbourhood, were received into the church, on the 21st of last month. Most of the brethren and sisters, and a very large congregation of native people, were present. After the sermon, three of the candidates knelt and received the ordinance of baptism. The other one, having been a member of Mr. David's school, had been previously baptized by him. They were then all admitted into fellowship with the church. Mr. and Mrs. Winslow's child, and six children of the newly admitted members, were also baptised. The ordinance of the Lord's supper was then administered, and the whole concluded by singing the doxology. All the exercises, excepting the prayer before the baptism of Mr. Winslow's child, were in Tamul. This was a most interesting scene. We had never before witnessed the heathen coming to Christ, bearing their children in their arms. We had never before, at one time, received so many; nor had we before admitted an individual from the midst of the heathen, entirely removed from every influence, excepting that of a preached Gospel, as was the case of the woman in the neighbourhood. The congregation gazed with apparent astonishment, wondering whereunto this would grow. Our little church now consists of 32 members, of whom 17 are Malabars; and we are happy to add, with devout thankfulness, that we have as yet admitted no one, who does not come out from the world, and give evidence of spiritual communion

with the Father, and with his Son Jesus Christ.

[All these persons had been more or less opposed by their relatives. Several attempts were made to withdraw the two girls from the school, and often, when they went to hold religious conversation with the women, they were ridiculed, and sometimes abused. "Their conduct at this time," say the missionaries, "gave us the best proof of their being renewed in heart." Smead, being at a greater distance from his relations, who live at Trincomalee, has been less opposed; though his uncle came to Tillipally for the purpose of reclaiming the offender, "who had brought so much disgrace upon his family." Smead, in return for the arguments, sarcasms, reproaches, and abuse of his uncle, earnestly entreated him to attend immediately to the salvation of his soul.—Two others from the heathen have offered themselves as candidates for admission to the church, but, though nothing appears against them, while there is much in their favor, a longer trial seemed to be expedient. One of them, whose name is Pandarum, resides in Tillipally; the other resides in Oodooville, and is the husband of the woman above mentioned.]

#### *A Christian Marriage.*

At Tillipally, on the 3d of April, Daniel Smead and Miranda Safford, both mentioned above as members of our church, gave their friends and relatives an opportunity of witnessing a Christian marriage. This was a new circumstance. The ceremony, conducted by Mr. David, was in the church, and in the presence of many heathen, principally the relatives and friends of the couple. This marriage has, for several reasons, produced considerable excitement among the people. The parties are of different casts. Smead is of the Vellale cast, which, on this island, is second only to that of the Brahmins. Miranda is of the Chanda cast, which is comparatively low. According to the custom of the people, an individual of one of these casts cannot marry, nor even eat with, an individual of the other. But, at this time, prejudice and custom lost their influence, and all united in partaking of a feast prepared for the occasion *on our premises*. One of the most extraordinary circumstances in view of the heathen, is, that Smead and Miranda are in the habit of eating together. This practice does not obtain, even among the Roman Catholics of this country; and the heathen think it quite intolerable that a woman should eat with her husband. We feel

gratified, that this event has a good effect, and that three girls of good cast, from the village where this girl lived, have, in consequence, been offered to become members of the school.

[The concluding remarks in the letter though not new, are deserving of very attentive consideration.]

It cannot be supposed that a cause, in which the temporal and eternal welfare of so many souls is involved, can be carried forward without constant and extensive efforts; neither can it be supposed that He, from whose undiminished treasures all the nations of the earth are supplied, has committed his cause to such weak instruments, without pledging himself to bestow all needed aid. We feel that he has thus pledged himself, and that he will not only redeem his pledge, but that for any temporal enjoyment, which is, with proper feelings, sacrificed for the cause of Christ, he will restore a hundred fold in this world, and in the world to come life everlasting.—We exhort all to prepare for a long and vigorous struggle with the powers of darkness, and to put on the whole armour of God; for we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.—Much land remains to be possessed, and the missionary stations already occupied, are but poorly furnished with labourers. Every individual follower of Jesus should distinctly understand, that the work of proclaiming the Gospel to all nations, is not the work of a day. It is the proper business of life; and may not be accomplished, till our children's children more fully comprehend the nature and extent of the promises, and, more promptly obeying the commandments of God, shall labour more faithfully, suffer more cheerfully, and contribute more liberally, to forward his glorious cause.

In the bonds Christian fellowship

Most truly yours,

J. RICHARDS,	B. C. MEIGS,
D. POOR,	M. WINSLOW,
L. SPAULDING,	H. WOODWARD,
	J. SCUDDER.

#### SANDWICH MISSION.

##### JOINT LETTER OF THE MISSIONARIES.

[This letter, which bears date of Feb. 1st, 1822, states that the whole number of regular pupils under the instruction of the missionaries, was then about 85. About

40 of these were at the station of Woahoo and 25 at Wymai. A new station was contemplated, as soon as the chiefs should point out a desirable place for it. Several places seemed to be, in many respects, inviting; among others, Ohido, on Owhyhee; Lahinah, on Mowee; and Hanappapa, on Atooi.—We give but brief extracts from the letter.]

#### *A Reinforcement needed.*

We are more than satisfied with the high ground taken by the Prudential Committee, with respect to the labourers for this field. You are doubtless well aware that, in the present state of this nation, the exigences of this mission demand the aid of no ordinary talents. A considerable number of labourers, who are emphatically *prudent, tried, and faithful* men, could now, we believe, be very advantageously employed in this field, and we earnestly request that they may be sent to our aid. We desire further, that among the missionaries of the Board, our case may be regarded as, in a very important and striking sense, peculiar, and having peculiar claims.

[The letter urges this point with considerable earnestness, by instituting a comparison of the claims of the different missions of the Board.]

#### *Printing and Translations.*

We are happy to announce to you, that, on the first Monday of January, we commenced printing, and, with great satisfaction, have put the first eight pages of the Owhyhean spelling-book into the hands of our pupils, copies of which we now transmit for the examination of the Committee, and as little curiosities from these dark isles. By the next conveyance, we hope to send complete copies, with a preface. We intend to print a catechism historical and doctrinal, a Scripture tract, and a grammar and vocabulary, as we make advances in the language. Our pupils will devour books in this language, as fast as we can make them.

The translation of the Scriptures into any language, is a great work; especially if there be no learned men to whom the language is vernacular. Of such there are none here. Add to this the great apparent poverty and ambiguity of the Owhyhean language, which needs the aid of gesticulation to make it clear and forcible:—and a good translation of the entire Bible into it, ought not to be expected for many years to come. Probably our eyes will never be gladdened with such a goodly sight.



## AMERICAN BIBLE SOCIETY.

*From the New-York, Daily Advertiser of January 3.*

Last evening the Board of Managers of the American Bible Society held their first meeting in the room appropriated to their use in the new building erected by the Society in Nassau-street in this city. After the meeting had been opened by reading the 40th chapter of Isaiah, by the Rev. Dr. Romeyn, an address was delivered by the Rev. Dr. Milnor, Rector of St. George's church in this city, and the Society's Secretary for Foreign Correspondence, to a highly respectable auditory, composed of the officers, managers, and directors of the American Bible Society, of the New-York Auxiliary, the New-York Female Auxiliary, and the New-York Marine Auxiliary Bible Society.

It was our intention to have published this truly excellent and catholic performance, but as the Board of Managers, upon the motion of the Rev. Dr. Romeyn, seconded by the Rev. Dr. McLeod, unanimously tendered their thanks to the author, and requested a copy for publication, our plan is superseded. We however intend hereafter to give a summary account of it; and shall content ourselves for the present with barely remarking, that it was solemn, impressive, and eloquent, containing the best sentiments, expressed in the most appropriate language, and was well calculated to promote the interests of one of the best institutions.

The following general description of the American Bible Society's House, may not be uninteresting to our readers. The front of the building is 50 feet upon Nassau-street, and extends back 30 feet, when it is contracted to the breadth of 30 feet, and runs that width to Theatre-alley 70 feet—making the whole depth from front to rear 100 feet. In the basement are rooms for the accommodation of the keeper and his family—a large cellar, and rooms for fuel for the various occupants of the building. On the first floor of the front part of the house is one large room for the use of the Agent, and two smaller ones for the Secretaries and Committees. The rest of this floor is devoted to the general purposes of a Depository for the Books issued by the Society, and will hold nearly 60,000 Bibles and Testaments. On the second story in front is the room appropriated to the use of the Managers. This occupies the entire front of the house, and is 50 by 30 feet, including the walls, and 16 feet in height, and is neatly but not splendidly fin-

ished. The rear is divided into two rooms for the use of the Binder, as is the corresponding room in the third story—the front of both being taken up by the Managers' room. The third story of the front, and the fourth of the rear, are occupied by the Printer. There are 12 presses in the office, six of which are devoted to the Society's service, and as many more are to be employed as they may require.

The foundation of this building has been laid, and the edifice completed, since the last spring; and though the cost of the house and the ground has exceeded twenty thousand dollars, no part of the amount is to be taken from the ordinary funds of the Society. A considerable portion of the money has been raised by subscription, and principally from individuals in this city.—The residue has been raised by a loan: and we hope we are not too sanguine when we express our expectation, that it will be repaid by further contributions from the liberal and benevolent, who regard the objects of the Society as worthy the patronage and support of a christian community.

The completion of this house is a very interesting event in the history of the American Bible Society. All the business of the institution, which is to be transacted under the immediate direction of the Managers at home, will henceforward be carried on in the building. Here the Agent and the other executive officers of the Society will be furnished with rooms for their respective accommodation; and here a large number of mechanics will find employment in the Society's service.

It is a circumstance which is worthy of particular notice, that the Society have been able, in the seventh year of their existence, to accomplish so interesting and important an object as the erection of a building, which we think will be considered not only useful to the institution, but ornamental and creditable to our city. All the operations of the society are supported by christian liberality and munificence. Their single object is a display of the most exalted christian benevolence. To distribute the HOLY SCRIPTURES, "without note or comment," the foundation of all Christian faith, and the source of consolation and hope to beings destined for immortality, to the poor and destitute, to supply the wants of those whose circumstances prohibits them from relieving their own necessities, to furnish the extensive regions of our new settlements, rapidly filling with inhabitants, but from necessity out of the reach of ordinary religious instruction; and this without distinction of sect or de-

nomination, is a work that must meet with the cordial approbation and support of every real christian. The extraordinary progress and success of the institution, show that this society, like those of a kindred character in other parts of the world, have experienced the protection and blessing of Providence. Notwithstanding the pressure of the times for several years past, the American Bible Society receives a liberal support from the country. At the same time, it should be borne in mind, that the claims upon it from the new states and territories are unceasing and importunate. This should stimulate good people in the older settlements to bear their destitute friends and fellow-citizens in the new, in constant remembrance. By giving to them, they advance their present as well as future happiness; for it is the natural and necessary consequence of religious instruction, in the doctrines of the Bible, wherever they are believed and practised, to make good citizens as well as good christians.

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#### NEW-HAVEN, JANUARY 11.

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Among the advantages arising from missionary effort, we may number the knowledge we obtain of countries hitherto almost unexplored, and to the manners and customs of whose inhabitants we have been entire strangers. Many of the persons devoted to the sacred employment of preaching the gospel to the heathen, possess highly cultivated minds, and all of them, perhaps, have the talent of observation in a sufficient degree to communicate correct and valuable information. A writer of a work on Geography would hardly find any source of information concerning many parts of the world, more fruitful than the different publications of Missionary Societies in Europe and in this country. Repeated attempts have been made to penetrate into the interior of Africa, and the curiosity of the learned and unlearned has been highly excited. By means of missionary settlements, and of settlements for which missionary labours have prepared the way, persons may travel with safety to a great distance into the interior; and we are almost prepared to believe, that when that great country shall be laid open to the view of the civilized world, this desirable exhibition will in a good measure be the result of missionary exertions. The same observation might be repeated with respect to some parts of Asia, to New Zealand, and to other places. It would seem, therefore, that those men who affect to look down on missions and missionaries, with a sort of high-minded indifference, but who profess a great respect for every department of knowledge, have sufficient motive to lend their aid to the great system of benevolence which is in operation; and could they pre-

vail upon themselves to read the works which are issued from the missionary press, they would find sufficient information to repay them for their labour.

#### MADAGASCAR.

This island is about 800 miles in length, and in breadth from 120 to 200. Its population is by some supposed to be about four millions, while others consider it as less than two millions.

By a treaty formed between Governor Farquhar, on the part of Great Britain, and Radama, king of Madagascar, the Slave Trade has been abolished. Of the same treaty it was a condition that twenty of the natives should be instructed in the most useful arts, half of them in Mauritius, or Isle of France, which belongs to Great Britain; and the others in England. Prince Rataffe, brother-in-law of king Radama, accompanied nine youth to England, whom the British government placed under the care of the London Missionary Society. They are learning to read and write English, and will be placed with proper masters for the acquisition of various trades.

The London Missionary Society established a mission in Madagascar in 1818, which was renewed in 1820. There are three missionaries and four artisans. The latter accompanied Prince Rataffe on his return, and we have in a former volume given some account of the mission.

In a letter from Mr Jones, of May 3, 1821, he states, that he has 16 children committed to his care by the king, to receive an English education; three of whom are the children of his Sisters, and one of them Heir to the Crown: the others are children of the Chiefs: they possess good talents, and are of quick understanding. Some of them had learned, since the November preceding, to read portions of Scripture with considerable fluency. They can answer many questions on topics of religion: but it is very difficult to convey to their minds ideas on spiritual subjects; and this difficulty is increased by the want of suitable words for this end, which prevails, more or less, in all the languages of the Heathen.

On the arrival of more Missionaries, he proposed to establish a School, in a different part of the town, on a more extensive scale, for children of all classes.

In a Postscript, Mr Jones says—

"Since I began to write this letter, I have seen the greatest assembly that I ever beheld. On one day, nearly 30,000 people were convened, though the greatest part of the women were absent; and in about a week afterward, about 50,000 assembled together on the same spot; a great part of whom were the King's Generals, Captains, and Heads of Villages under his dominion in Ova, not including more distant provinces which are subject to him. He intends, in about two months, to take the field against the Sakalaves, in the south-west, with an army of 100,000 men, to reduce them to subjection; and, at the same time, to leave an immense



number at home to defend his territories from invasion."

From the London Evangelical Magazine for November, we extract part of a letter written by an officer in the British naval service.

On the 23d April 1821, we embarked Prince Simiski, a Madagascar chief, Mr. Hastie, ambassador, Mr. David Griffith, missionary, with their suite, servants, baggage, &c. and arrived on the 29th at Tamatave. We saluted, and the forts returned it. About 600 black fellows were down in a crack to clear the boats. The population is entirely black. The palace of the king, Radama, is situated on a prodigious high mountain, more than 800 miles inland. One of his principal Generals was an Irish sergeant in our Artillery. The King sent a message to our ambassador (whose principal object is the abolition of the slave traffic) that 1200 of his troops, and 2000 slaves, were on their way to escort him up the country. There not being any carriage conveyances, every thing is conveyed on men's backs. We had a bullock sent on board every day; they sell here at about a dollar and a half each, weighing from 300 to 400lbs. Plenty of poultry, but no vegetables; limes and lemon-trees grow wild. In fact these civil islanders gave us every thing we wanted.

#### SOUTH AFRICA.

It is a singular but highly interesting fact, that in Graaf Reinet, the easternmost district of the Cape of Good Hope, a religious magazine is about to be published. It will be conducted by the Rev. Mr. Faure, minister of the Dutch Church in Graaf Reinet, who was formerly a student in the seminary at Gosport. This gentleman, however, although a settled clergyman, is in the highest sense a missionary, rendering himself very serviceable to the various missionary stations in that country. The work which he is to superintend, will, it is presumed, advance the interests of religion among the English and Dutch inhabitants, as well as among the numerous converts. The Directors of the London Missionary Society have sent Mr. Faure the paper necessary for his work.

In the district of Albany, about 600 miles east of Cape Town, a Tract Society has been formed, principally by the English settlers. Sabbath Schools are also established in some parts of this district, in which many of the Hottentot Children are instructed.

The settlements in this country have suffered considerably from tempests within a few months, but the governor has taken prompt measures for the relief of the sufferers.

To the Editor of the Religious Intelligencer.

SIR,—Having at different times heard much said against the use of certain terms, used both

in conversation and in writing upon religious subjects, I have thought proper to address a few words to you on the subject. As the objections are made by different classes of persons, and differ according to the character and circumstances of those who make them, I will arrange the few remarks I offer you with a view to these facts.

1. Those made by persons ignorant of religious subjects.

Many have been so much occupied by worldly pursuits, and have mingled so little in the society of pious people, that whenever they chance to hear conversation upon the doctrines of the gospel, they are unable to understand the statements and distinctions which are made. Now it is readily granted that a multiplication of terms in any science whatever is to be deprecated; but it is at the same time true, that some are necessary, and that they are highly useful as well for the acquisition as for the advancement of knowledge. What is true of natural science, holds true with respect to moral, and while it is fully acknowledged that there is great danger of introducing more peculiarities of expression than are necessary, we must by no means altogether reject them. The remedy for the evil in this case must be sought in a change of the habits of the objector. To this most important of all branches of learning, he should give that attention which his duty, —which his temporal and eternal interests require, and he would soon see that the objections which he urges are destitute of weight.

2. There are censures of the use of terms which we have reason to fear arises from hatred to religion.

It would be difficult to adopt a phraseology which would altogether please such persons, and I know of no motive which should induce good men to wander far in search of that phraseology to which these men could make the least possible objection. Their objections, although made against the language, exist in reality respecting the subject, and there is no mode of silencing their censures, but that of renouncing our sentiments and adopting theirs, when of course our expressions will cease to offend. As

That which we call a rose

By any other name would smell as sweet,

so, to drop the metaphor, that which they term *cant*, would in any other language be equally obnoxious. A compromise is impracticable, and I always regret to see any attempts for it. For instance, if God in his great mercy gives us a blessing similar to that desired by the prophet, when he prayed "O Lord, revive thy work," we may surely speak of this manifestation of his goodness, under the term of a revival of religion, and we have no reason to blush, if in any company, however refined they may consider themselves, should we use language authorized by Scripture, and term it an outpouring of the Spirit. With these views of the subject it has been to me a matter of regret, when I have seen good men search for the least obnoxious

expressions, and think that they have really accomplished much for religion, by noticing these seasons of refreshing from the presence of the Lord, as "a religious excitement," or by some other phrase to which I object only because it seems to me to have been introduced in the first instance, to accommodate the taste of those, who would have found much matter for criticism in the language of the Apostles and Prophets.

3. I would now refer to objections brought by some of the friends of religion.

That some of their objections are well founded, must certainly be acknowledged. The noblest subject, or the most righteous cause, may suffer from zealous indiscretion. Religion presents itself to men, in whose hearts there is much to oppose its requirements, and to despise its sanctions. All who have felt its power, or who have become its advocates, should not only labour constantly for its interests, but should be solicitous that their labours produce the greatest possible effect. Offence may be given, but caution should be used that it be not excited simply by our indiscretion. We are not to go into assemblies where religious conversation can be introduced, and where religious exhortation may be proper, and inform those who can hear, who can understand and can feel the force of good language, that "they cannot speak the language of Canaan." In other and better methods they can be made to know, that there is a 'peace of conscience' of which they are destitute, and a 'joy in the Holy Ghost' which they never experienced. They can also be informed of a revival of religion, without speaking of a 'religious stir'. In a word, good and plain language should ever be used, and if any subject not only admits, but requires it, it surely is that of religion.

Before I conclude, I would state, that other persons, besides the friends of vital piety, are guilty of improper use of language. Who has not noticed the readiness with which the enemies of evangelical religion apply the word 'pious' to men, whose conduct differs little if any from their own, and whose conversation has nothing which gives uneasiness to the sinner. They may see that such daily transgress the law of God, but still they call them 'pious,' and apply to them and to all who call themselves christians, this term, provided they are not zealous in the best of causes, when they are of course stigmatized with the name of hypocrite.

I shall be anticipated in referring to the word *liberal*, which, whatever it may sometimes signify, frequently denotes the most unchristian conduct, conduct in the worst sense liberal to error, and its friends; and truly illiberal to truth and its supporters.

How slight the error of those good men, who sometimes in their zeal for religion, use an indiscreet, or incorrect expression, when contrasted with that of those, who with all their learning and all their taste, deny the power, and are strangers to the comforts of religion!

AMICUS.

## INDIAN OLDTOWN.

*Extract of a letter from a gentleman in Maine, communicated for the Columbian Star, dated Sept. 27.*

"In my tower to the Penobscot river a few weeks since, I visited Indian Oldtown. This is an interesting place to the traveler. It is a small island in the Penobscot river, situated some distance above Bangor. It contains 300 acres of land, and in 1816 had a population of 310 souls, being the remains of the Penobscot tribe of Indians, who for 400 years have inhabited this island. At one time this tribe was numerous and powerful in war, but at present has dwindled to a wretched remnant. The present inhabitants are Catholics, and have a priest, having derived their religion from a French Jesuit, who, in the early settlement of this country, came through from Canada, and by great industry and zeal, planted the cross among the Indian tribes on the Penobscot and Kennebec.

"Indian Oldtown, is now incorporated into a town by the name of Orono, after the old Sachem, who lived on the island to the age of more than 100 years. He was a distinguished chief, and it is said his influence was favourable to the United States during the revolutionary war. He has left a daughter who is now living, aged 87, and several grandchildren."

Alden, in his collection of American Epitaphs, has the following note, respecting the venerable chief mentioned in the preceding letter.

Orono, the venerable chief of the Penobscot tribe, departed this life on the 5th of February, 1801, at the age of 113. He was greatly endeared to his tribe, and spent his life in cultivating the principles of peace. During the revolutionary war, he formed a treaty with our government, which he faithfully kept, while some of the more southern tribes became a scourge to our frontier settlements.

According to tradition, the island in Penobscot river, called Oldtown, has been the favourite residence of the aborigines for more than a thousand years. The present inhabitants are Roman Catholics, who have a decent chapel and bell, and are diligently instructed by a missionary.

The following anecdote occurs, as given to the author of this work by the Rev. Daniel Little, of Kennebunk. Mr. Little was sent on a mission, many years since, into the Penobscot country, where he became acquainted with Orono. On a certain time, in a pleasant, familiar manner,



he asked Orono in what language he prayed. Orono made no reply, but assumed a grave aspect. Mr. Little repeated the question; but Orono, without uttering a single word, looked still more grave. After a little interval, Mr. Little, clapping Orono on his shoulders, said, come Orono, come tell me in what language you say your prayers, Indian, French, or Latin? He knew the French to be well understood by the tribe, from their intercourse with the Canadians. Orono, with a solemnity of countenance which delighted Mr. Little, lifted up his hands and his eyes towards heaven, and said, *no matter, Great Spirit know all language.*

Orono was unquestionably of white origin. It is conjectured that he was a native of York, in the district of Maine, that his family name was Donnel, that in 1692, when that place was, in a great measure, destroyed by the savage enemy, he was carried into captivity, and that his relatives, who escaped with their lives, not knowing what became of him, supposed him to have been killed.

#### SUMMARY.

Among the works preparing for publication, which are mentioned in the London Evangelical Magazine for November, is, "Truth against Falsehood; or Facts against Fiction: in a series of Letters to Douglas, author of 'No Fiction,' by Lefevre."

Mr. John Marshman, son of Dr. Marshman, of Serampore, is on a visit to England, for the purpose of procuring further pecuniary assistance in aid of the translations which are in progress at the Serampore College.

The Treasurer of the A. B. C. F. M. acknowledges the receipt of \$6,053, 02 from Nov. 13th, to Dec. 12th, inclusive.

An Association by members of different churches in the city of New-York, for the support of Messrs. Goodell and Bird, of the Palestine Mission, has been proposed, and the outlines of a plan for that purpose adopted.

The Chaplains of the present Congress both received their theological education at Princeton. The Rev. Mr. Breckenridge is a Presbyterian from Kentucky: the Rev. Mr. M'Ilvain, an Episcopalian, of the District of Columbia.

The Meeting House in London, in which the Rev. Dr. Watts officiated, has been reopened for the accommodation of a congregation.

The third annual meeting of the New-

York Bible Society was held in the City Hotel on the 16th of December. Gen. Matthew Clarkson, President, took the chair. The Rev. John Stanford, of the Baptist Church, read the 17th chap. of St. John. Addresses were delivered by Henry W. Warner, Esq. by the Rev. Wm. Ross, of the Methodist Church, and by the Rev. Dr. Milnor, of the Episcopal Church. A collection of \$105 was taken up.

The second anniversary of the Mercantile Library Association, which is composed of merchants' clerks, of the city of New-York, was held on the 17th of December. It appears from the Report, that the library consists of about 1250 volumes. The receipts of the Society during the year were \$510, and the expenditures \$520. Of the 5000 clerks supposed to be in the city, only 230 belong to the Association. Addresses were delivered by Ira Clisbe, Thomas Fessenden, J. R. Hurd, W. W. Woolsey, and Charles King, Esq's.

The Sunday School Union Society of New-York held their semi-annual meeting on the 10th of Dec. The meeting was opened with prayer, by the Rev. Mr. Truair. The constitution was read by Richard Varick, Esq. President. The N. Y. Spectator says,

"JAMES EASTBURN, Esq. read an abstract of the state of the schools, attached to the Union, which had been prepared by a committee from the association of superintendents and teachers. It appears that the schools have suffered materially, by the late afflicting dispensation with which our city has been visited. At the period when the fever broke out, there were forty-five schools, thirty-two of which were closed during the sickness. Since the return of the citizens, all the schools have been reopened except four; three are closed for want of teachers, and one for the want of scholars. The Union has now about 1600 scholars, under the care of 350 teachers. The report complains of a want of teachers in this city; and states that many new schools could, no doubt, be organized, if suitable teachers could be found. The circulation of religious tracts among the children has had a salutary influence on both parents and children; and the plan of visiting, recommended by Dr. Chalmers, has been a blessing to both the visitor and visited. The report further states, that in one of the schools there were five blind boys, four of whom have been restored to sight, by the Eye Infirmary, and are now able to read the Holy Scriptures; the fifth is still

blind, but commits to memory one chapter of the Old or New Testament every month.

"The report proceeds to state, that although the schools in this city, under the care of our Union, are not as flourishing as could be desired, yet the cause of Sunday Schools throughout the world is happily advancing. The Philadelphia Union, last year, added to their number 89 schools, 473 teachers, and 7,779 scholars; and expended during the year for books, \$5,060. In Great Britain there are 5,887 schools, 60,755 teachers, and 656,542 scholars. It was stated by Mr. Eastburn, that from documents which he had seen, it appeared, there were many schools in England which were not returned to the Union; consequently, the number above stated falls far short of the actual amount. In Holland, the Sunday School cause is espoused by the king, nobles, &c. As an evidence of the salutary influence of Sunday Schools, the report states, that it is believed that most of the missionaries who have been sent out from England, received their first impression of divine truth, in those institutions; that, in this city, six hundred teachers and scholars have been hopefully converted, and have joined themselves to different churches; and that about thirty are preparing to preach the Everlasting Gospel of Christ. Such is the blessed result of Sabbath School instruction; and we confidently hope that the next meeting will exhibit the schools in this city in a no less flourishing condition than those of our sister cities. After Mr. Eastburn had concluded, the Rev. Mr. Cox delivered a very neat, forcible and appropriate address, and the exercises were concluded with singing and prayer. The managers then passed votes of thanks to Mr. Cox, for his address; to the association of teachers, for their interesting report; and to the trustees of the church for the use of their building.

Delegates from sixteen churches met at Goshen, Me. on the 24th of December; "a constitution was adopted and a conference organized." Sermons were preached on Tuesday and Wednesday by the Rev. Dr. Mead of Brunswick, and the Rev. Mr. Payson of Portland. A prayer meeting was also held on Wednesday morning, and a report on the state of the churches read. Professors of religion present also renewed covenant. After the sermon by Dr. Payson, a number were admitted to the church, and the Lord's Supper administered to about three hundred persons. A collection of \$47, 38 was taken up for the assistance of feeble churches.

## REVIVAL OF RELIGION.

Communicated for the Religious Intelligencer.

*Extract of a letter to J. R. Wilcox, Esq. of East Guilford, from Jedediah Fields, Esq. dated Riceboro, Liberty co. Geo. Nov. 30, 1822.*

There is a great revival of religion in this place. Thirty-five persons were admitted to the table of the Lord the last Sabbath, and many of them were old veterans who have strove against the commands of their Maker for 50 and 60 years,—these have finally come forward, and to all human appearance, cast themselves at the feet of Jesus, pleading for mercy, that they may find grace to help in time of need.

A Female Society has been formed in the County of Tolland for promoting revivals of religion; of whose Constitution the following is a copy.

Believing that evangelical revivals of religion lay a foundation for the upbuilding of the Redeemer's kingdom, and are in their very nature calculated to multiply benevolent institutions of every description; and being desirous to aid in advancing the general interests of Zion: we the subscribers form ourselves into a society and adopt the following

### CONSTITUTION.

ARTICLE I. This Association shall be styled, *The Tolland County Female Society for Promoting Revivals of Religion.*

ART. II. The object of this Society shall be to seek out, and send forth Missionaries who are qualified, by the blessing of God, to promote and advance revivals, where the state of religion is low, and to lead anxious souls to Christ.

ART. III. This Society shall not limit the labours of its Missionaries to the County of Tolland.

ART. IV. The officers of the Society shall be a President, Vice-President, Recording Secretary, Corresponding Secretary, Treasurer, and six Directresses who shall be chosen annually by ballot.

ART. V. It shall be the duty of the President to preside at all meetings of the Society, and to call special meetings whenever she, or a majority of the officers may think it necessary. In the absence of the President, the Vice-President shall perform the same duties.

ART. VI. It shall be the duty of the Recording Secretary to keep a list of the members, and to record all the votes and proceedings of the Society.

ART. VII. It shall be the duty of the Corresponding Secretary to receive and communicate such information as will promote the object of the Society.

ART. VIII. It shall be the duty of the Treasurer to keep an account of all payments and donations, and from whom received, to pay the same over to the Directresses when called for, and make an annual report of the state of the funds.

ART. IX. It shall be the duty of the Directresses to employ persons possessed of the qualifications specified in Article 2d, and assign to them their field of labour.



ART. X. At each annual meeting a Committee of two, or more, shall be appointed in each town or parish, to solicit subscriptions, receive donations, and pay over the same to the Treasurer.

ART. XI. Any person who will subscribe to this Constitution and pay one dollar a year, shall be a member of the Society, and shall be bound to pay the above sum till she shall signify to some one of the officers her wish to withdraw, and shall pay up all arrearages.

ART. XII. If any member shall neglect to pay her annual tax, on or before the day of the annual meeting, she shall pay twelve and a half cents in addition.

ART. XIII. The Society shall hold their first meeting in Bolton, at the house of the Rev. Philander Parmele, on the second Wednesday of Nov. 1822, and an annual meeting on the second Wednesday of May, at 1 o'clock, P. M. at such place as they shall judge expedient, for paying their subscriptions, hearing the reports of the Secretaries and Treasurer, for devotional exercises, and any other business necessary to be transacted at said meeting.

ART. XIV. This Constitution may be amended by a vote of three fourths of the members present at any annual meeting.

#### THE LITTLE BLIND GIRL.

[A CLERGYMAN, in a letter which enclosed a sum of money for the Treasury, has given us an account of a little blind girl, to which we cheerfully afford a place in our work. Children who read this account, should be excited to "go and do likewise." Parents, also, should be stimulated to take pains with their children. The mother of this little girl took much pains to instruct her; and if a child can be carried forward so rapidly in useful learning, without the help of eyes, how great the encouragement to labor with those, to whom God has given the aid of all the senses.]

"This little child, who contributed 12½ cents to the sum I now send you, was born blind. But, though only about eight years old, she knows more of the Bible, and of the religious state of the world, especially of missionary exertions, than thousands do, who have grown up to mature age, in this Christian land. She listens attentively to accounts given of the heathen children, and seems anxious to know their situation, and what will become of them, if they continue in their present condition. She will recite whole chapters from the Bible, and will name the texts, taken by different preachers, months after she heard them; and even give a pretty accurate account of their sermons. Having obtained her *little offering*, she immediately resolved how to dispose of it. Her words were "I will give it to Mr ———, to send to the missionaries" ——— Miss. Her.

#### SYSTEMATIC CHARITY.

A GENTLEMAN from a distance, lately wrote to us as follows:

I have long been desirous of rendering some aid to your society. My circumstan-

ces, however, have been such, that I knew not how to contribute money. But having recently commenced business, with very moderate prospects, it occurred to me, that I had a *right*, if it were not clearly my *duty*, to set apart a certain portion of the Lord's gifts for his cause in the earth. I have, therefore, taken a certain part of every gain, small or great, and devoted it to the service of God. The amount has not indeed been large; but, by being carefully managed, it has enabled me to assist in the support of an aged disciple, during the whole time I have been in business, and to support her wholly, for two months of that time; and also to contribute a weekly stipend for a poor and wretched family. Besides this I have been enabled, within six months, to contribute \$10 to the general cause of religion, in addition to the \$5, which I now enclose. I would not trouble you with this communication, were it not to tell of the satisfaction I have derived from this plan.—The money laid aside, is not considered mine at all. The only inquiry, when an application is made, is, Have I any thing in the treasury, and how can I dispose of it to the best advantage? I feel as though I were putting my hand into the Lord's treasury, and acting for him.—I have no doubt, Sir, that the deductions made on every gain, have been saved in carefulness and economy.— *ib.*

#### ENLARGED LIBERILITY.

A Nobleman of South Prussia, feeling a deep interest in the missionary exertions among the Hottentots and in the success of the Foreign Mission School at Cornwall, transmitted a handsome donation to his correspondent in England (the Rev. Francis Cunningham,) with directions that it should be equally divided between these objects. The sum appropriated to the school at Cornwall was 48*l.* 12*s.* and Mr. Cunningham generously made it 50*l.* authorizing the Cor. Sec. of the Am. Board of Com. for For. Missions to draw on him for that amount.

A letter has recently been received from Edward A. Newton Esq. of Calcutta, in which he expresses his satisfaction that the Board had commenced the formation of a *Mission Library*, and makes a donation of *fifty dollars* toward that object. The Board is under particular obligations to this gentleman for numerous kind offices as well as for his proffered services hereafter.— *ib.*

## POETRY.

From the Christian Herald.

## THE MOTHER'S TEARS.

I saw beside the grassy tomb,  
 A little coffin fair;  
 And many gazed, as if the bloom  
 Of Eden, withered there.  
 The little vessel, short and wide,  
 Received a sigh from all;  
 For two sweet infants, side by side,  
 Were shrouded in one pall.  
 And now the mother at their head,  
 Like marble stood with grief;  
 But every pearly tear she shed,  
 Then seemed to give relief.  
 She raised the napkin o'er them spread,  
 Which hid them from her view;  
 Then bending o'er the coffin's head,  
 She gazed a last adieu.  
 And on their face so cold and fair,  
 Impressed the last fond kiss;  
 And often would she then declare—  
 "No grief was e'er like this!"  
 "What have I done to anger God?  
 Oh! tell me now I pray.—  
 Why must I bear his heavy rod,  
 Or see my infants' clay?"  
 I saw the aged pastor weep,  
 When closely standing by:  
 And long shall mem'ry safely keep  
 His answer in reply.  
 A shepherd long had sought in vain,  
 To call a wandering sheep;  
 He strove to make its pathway plain,  
 Through dangers thick and deep.  
 But still the wanderer stood aloof—  
 And still refused to come;  
 Nor would she ever hear reproof—  
 Or turn to seek her home.  
 At last the gentle shepherd took  
 Her little lambs from view!  
 The mother turned with anguished look—  
 She turned—and followed too!

T.

## ORDINATION.

Ordained at Burlington, (Con.) Jan. 1, 1823,  
 Rev. ERASTUS CLAPP, as colleague pastor with  
 Rev. Jonathan Miller; Introductory prayer,  
 by Rev. James Beach of Winsted; sermon, by  
 Rev. Horatio Bardwell, late missionary at  
 Bombay; consecrating prayer, by Rev. Jere-  
 miah Hallock of Canton; charge, by the sen-  
 ior pastor; right hand of fellowship, by Rev.  
 Epaphras Goodman of Torrington; address  
 to the people by Rev. Frederick Marsh of Win-  
 chester; concluding prayer by Rev. Ralph  
 Emerson.—The perfect harmony of the sen-  
 ior pastor, the church and the parish in the set-  
 tlement of Mr. C. opens a pleasing prospect of  
 his success among that people.

## INSTALLATION.

Installed, at Salem (Waterbury) January 1,  
 1823, Rev. AMOS PETTENGILL. The intro-  
 ductory prayer was made by the Rev. Luther  
 Hart, of Plymouth; the sermon was preached  
 by the Rev. Dr. Beecher, of Litchfield, from  
 Gal. i. 8. "But though we, or an angel from  
 heaven, preach any other gospel unto you  
 than that which we have preached unto you, let  
 him be accursed." The consecrating prayer  
 was made by the Rev. Samuel Merwin, of  
 New Haven; the charge was given by the  
 Rev. Daniel Crane, of Waterbury; the fellow-  
 ship of the churches was expressed by the  
 Rev. Samuel Rich of Columbia; the exhorta-  
 tion to the people was delivered by the Rev.  
 Erastus Scranton of North Milford; the con-  
 cluding prayer was made by the Rev. Mark  
 Mead of Middlebury.

## RULES FOR SELF EXAMINATION.

1. Have I this day walked with God?
2. Trusting in him, as my Father and friend in Christ?
3. Depending on his divine influences?
4. Waiting upon his providential will, submissively and thankfully?
5. Keeping watch over my thoughts and heart for him?
6. Seeking him in devotion and self-examination?
7. Serving him in my calling?
8. Not forgetting him in relaxations?
9. Turning to him when alone?
10. Labouring to glorify him in company.
11. Husbanding all my time for him?
12. Cleaving stedfastly to him in all trials and temptations?

Christ saith, "without me ye can do nothing."—St. Paul saith, "I can do all things through Christ strengthening me." Matt. 12. 50. 1 John 3. 14. Phil. 2. 15. 1 Thess. 5. 23.

[Friendly Visitor.]

Regenerating grace keeps hold of Christ. It makes even lawful enjoyments, like Joseph's mantle, to hang loose about a man, that he may quit them, when he is in hazard to be ensnared by holding them.—*Boston*

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